THE SAINT's TRIUMPH, AND THE DEVIL's DOWNFALL.

Being a Short and True

DEMONSTRATION OF ELECTION, REPROBATION, AND FREE-WILL.

By JOHN BROWN, a Brother to the Saints, and a Friend to the Elect.

By way of QUESTION and ANSWER.

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THE PREFACE TO THE READER.

Courteous Reader,

YOU *will not find here a treatiſe, beautified with the excellency of ſpeech, or great ſwelling words of man's wiſdom; nor fine poliſhed ſentences to delight the natural ſenſes: For I do not go about to beg any favor, or to inſinuate into any man's love, by coloured, or natural fraiſes; which things are enmity to God. For they being only gifts of nature, they are only neceſſary for the ſetting forth, and illuſtrating of human Arts and Sciences; for as it is written, 'the wiſdom of God is fooliſhneſs unto man; and the wiſdom of man is fooliſhneſs unto God.' Which cauſed the Apoſtles to ſay, 'the natural man receiveth not the things of the ſpirit of God, for they are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned: But the ſpiritual man, it is ſaid, judgeth all things. So it is clear throughout all the ſcripture that there*

are two ſorts of wiſdom in this world which are quite different in quality, as fire from water, or light from darkneſs, the one being a guide whereby a perſon is guided to ſteer his courſe to heaven, by which he is enlightened in all heavenly ſecrets material to his peace and ſatisfaction here, and eternal happineſs in the world to come. And the other a light or guide whereby to manage affairs in this world and whereby men attain to great wealth and riches here; but if it get too great preheminence in them, it deprives them of their peace of mind in this world, and the enjoyment of everlaſting life in the world to come. And the one of theſe proceedeth from the divine ſpirit or eſſence of God, and the other from the reprobate angel, or ſerpent, caſt down from heaven, who is now ſaid to be the prince of darkneſs, the prince of the power of the air, and the prince of this world, &c. which cauſed the Apoſtles to ſay, how be it we ſpeak wiſdom amongſt men that are perfect, yet not the wiſdom of this world, nor of the prince of this world which cometh to naught; but we ſpeak the wiſdom of God in a myſtery, even the hidden wiſdom which god ordained before the world unto our glory, which none of the princes of this world know; for had they known it, they had not crucified the lord of life: And now, as there are two ſorts of wiſdom, there are alſo two manner of people in this world (to whom they do belong) viz. *The ſeed of the woman, and the*

the ſeed of the ſerpent: The one being the children of God, and the other of their father the Devil; or the children of the wicked one, or the like: And now upon a clear and right underſtanding of theſe two ſeeds lyeth the whole myſtery of godlineſs, and he that can be ſaid to be perfect in the knowledge hereof, may be ſaid to be perfect in every good work, and he hath gained the key of heaven and the key of hell; whereby he may unlock and trace through all obſcure places of ſcripture, and remove all ſtumbling blocks out of his way, and he that ſhall pretend to have any knowledge at all in heavenly ſecrets, and thereby to inſtruct others, and yet ſhall ſay it is fabulous to treat of two ſeeds or generations of people in this world, or ſhall gainſay what I have written in this ſmall treatiſe relating thereunto, or ſhall ſay that it is wrought rather through the power of divine faith or the like.

I do affirm that it is an infalliable teſtimony that he is as far from the kingdom of god as thoſe that told the prophets of old and our Saviour likewiſe, that they were lyers, to their faces, and afterward perſecuted them to death; though I muſt confeſs, that once I was in that egyptian darkneſs as many thouſands are in at this day, but ſince through divine providence, it hath been my good fortune to meet with the true light held forth by the meſſengers of the moſt high God, by which I have been conducted into the land of

Goſhan, where I am and ever ſhall be incompaſſed about with the true light of life, to my true ſatisfaction and peace of conſcience in this world, and to my aſſurance of everlaſting life, in the world to come; and I am now made ſenſible thereby, to diſtinguiſh between light and darkneſs, ſo the love of the one and the terror of the other hath induc'd me to write this ſmall treatiſe, hoping that it will prove a ſhield to the elect, to quench the fiery darts of the devils, and as a ſhower of rain falling after a great drought, and thereby cauſe the ſeed of faith in them, which had before lain as dead to ſpring forth, increaſe and to multiply to their peace and ſatisfaction here, and their aſſurance of everlaſting life in the world to come, which is the only and alone deſire of the ſubſcriber hereof.

THE SAINT's TRIUMPH; AND THE DEVIL's DOWNFALL.

CHAP. I.

The First Rise of SIN Explain'd.

Question. *From whence proceeded the nature of the Devil, or the faculty of the Sin in the Original?*

ANSWER.

IT was visible in the Eyes of God in its root, inclosed in a body of thick darkness from eternity; and was extracted from thence, and was created into a bodily and visible form by the powerful influence of the word of God: And so from that cause the Devil is called the prince of darkness; and his children, the children of darkness; and their actions, the actions or deeds of darkness: And it

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it is ſaid, they love darkneſs rather than light, becauſe their deeds are evil, and the like. So the root of ſin was not created by God, neither was it originally produced by accident, or frailty in nature, as many of the children of darkneſs do vainly imagine: But it was a root of ſpiritual darkneſs from eternity; heterogeneal, or different in quality to the divine eſſence, or ſpirit of God: And the act of ſin was produc'd by that root, which was become as an internal and inſtinct motive of ſin in the Reprobate Angel, or Devil: So from that root originally proceeded all ſin and ſorrow, that hath happen'd, or ſhall happen to the end of the world. And from the divine eſſence, or ſpirit of God, who is the light of the World, in whom there is no darkneſs, proceedeth all Righteouſneſs, divine juſtice, and heavenly raptures of joy and triumph; as it can be really witneſſed by thoſe that he hath tranſlated out of the Kingdom of darkneſs into the bleſſed light and liberty of his dear Son. But if we hold that God created the ſpirit, ſoul, or nature of the reprobate Angel or Devil in its root, from nothing; or from that which he originally created from nothing; or from ſomething that was in its faculty good before, we make God the author of all manner of ſin: But it cannot be denied, but the reprobate

probate Angel was both the firſt author and actor of ſin. So it is likewiſe as certain, that is internal ſpirit or nature, was the only motive thereof, for it could not be through the influence of any outward object, becauſe there was not then any ſuch thing as an evil Spirit or Devil, without him, that could excite him thereto. So if God created that originally from nothing, or from that which was in its faculty good, before it was created into that bodily form, it could have no evil motive, but God muſt be the author thereof: For if it was originally good in itſelf, it would undoubtedly have continued ſo; for that which was naturally good, cou'd not be excited to act any thing that was evil, from any cauſe ingendered or proceeding from its own nature. And the nature of Adam and Eve was ſuch, that tho' God left them to themſelves when they were firſt created, yet they had no evil motions or inclinations to ſin, till the Devil had beguiled them: So it is an undeniable truth, that the ſpirit, or nature of the fallen Angel was a root of ſpiritual darkneſs from eternity: So then in its nature it is no part of God's creation; but only, as aforeſaid, God called it forth, or created it into a bodily form, by the powerful influence of his word, and exalted it to the higheſt degree of glory in heaven, that he might manifeſt his power to his elect, in caſting it down to the greateſt degree of torment in Hell, &c.

CHAP. II.

What the Devil was when he was firſt created, and how, and for what end he became a Devil, &c.

Queſtion. *What was the Devil when he was firſt created?*

ANSWER.

GOD created him an angel of light, more glorious than all his fellow creatures, and of a more piercing knowledge; to the end, that he might afterwards, by the ſecret decree and Wiſdom of God be caſt down on this earth, to bring forth a ſeed and generation of ſerpentine men and women, to act as princes and rulers here for a ſeaſon, and to oppoſe God and his choſen Seed.

QUESTION.

How came he firſt to rebel againſt God, and ſo to be called a Devil.

ANSWER.

GOD did not force him ſo to do, but he left him to himſelf, and with-held thoſe ſupports, or ſupplies from him, which keeps all the angels in due obedience to their creator, and continues them in their firſt ſtate of purity which they were firſt created in; and for want thereof he rebelled againſt God: So inſtead of an angel of light, he became an angel of darkneſs, a Devil, or the like.

Queſtion

QUESTION.

What manner of ſupports, or ſupplies were they, and in what manner did God withhold them from him?

ANSWER.

FIRST you muſt know the nature of all angels in their firſt ſtate of purity is pure reaſon, tho' many do imagine pure reaſon to be of the divine nature of God, but it is as different thereto as light from darkneſs. Therefore it was ſaid, that our Saviour took not on him the nature of angels, but the ſeed of Abraham; which is the ſeed of faith & reaſon, is only as a guide for the manageing of affairs in this world: But faith is a guide whereby to ſteer our courſe to heaven, as it is written, without faith it is impoſſible to pleaſe God. But on the contrary, we do not read any where that reaſon is any aſſiſtance towards carrying of a perſon to heaven; but the ſeed of faith has all divine ſatisfaction and delights ſpringing up in its own nature, but the ſeed of reaſon has no delight or ſatisfaction, or any good thing proceeding from its own nature, but what it receives from an outward object; neither is it any ways pure in itſelf, but as it is purified, and ſo continued by the ſecret wiſdom of God; for it is all deſire, and where there is a deſire it ſignifies want; and where there is

want there can be no true ſatisfaction: So the angels are always thirſting and deſiring after the heavenly and divine revelations of God, which is an overflowing fountain daily proceeds from his heavenly majeſty, and fills their thirſty natures with ſtreams of all manner of joys and raptures of bliſs and triumph, which keeps them always in due obedience to their creator, cauſing them to fall down before his throne, worpſhing and admiring him for the greatneſs and wonderfulneſs of his works; which by revelation they daily behold: And as by receiving this divine revelation they are kept in obedience, and continued in their firſt ſtate of purity: So God to bring forth his ſecret decree, and to make his power known, with-held it from this fallen Angel aforeſaid, for want whereof he was immediatly puffed up in his mind, and would have exhalted himſelf above his creator; for which cauſe, God (to bring his decree to paſs, and reward him according to his deſerts) caſt him down on this earth, to take upon him fleſh, and ſo to be mortalized or become capable to die. But firſt, to act here as God for a ſeaſon, and to oppoſe him and his choſen ſeed (as aforeſaid) then to die, and be raiſed again to everlaſting torment; of which I ſhall ſpeak more largely hereafter.

Queſtion

QUESTION.

Why ſhould God ſo order it, that he might be oppoſed, and that his children ſhould be oppoſed likewiſe?

ANSWER.

THAT was the means which God decreed in the beginning to make his glory manifeſt to his elect on this earth. And wherein was the power of God made more manifeſt, than when Moſes and the true prophets in the days of old, were oppoſed by the heathen Gentiles; and our Saviour and his apoſtles by the unbelieving Jews, who were all of the ſeed of the ſerpent.—And did not God ſay of Pharoah, "For this very purpoſe have I raiſed thee up that I might ſhow my power in thee, and that my name might be glorified through all parts of the earth.' How many thouſands of the heatheniſh people in the days of old, were deſtroyed by a ſmall handful that had the power of God on their ſide, and by the breaking of pitchers, and the ſounding of ram's horns, and ſuch mean ways God choſe to deſtroy the great Goliahs, that his power thereby might appear the greater.

So Elijah, when he went to make known the power of God to the prieſts of Baal and the children of Iſrael he put water upon the Sacrifice, that the fire in conſuming thereof might

might appear the greater in its effects: And with what a mighty power was the children preſerved in the fiery furnis, and Daniel in the lion's den: So all contraries are manifeſted by contraries, as darkneſs is not known but by light, nor light but by the darkneſs; neither would any man prize his friends if he never met with enemies. So it was requiſite that we ſhould have enemies that we might prize our friends; and that we ſhould have a wicked one, for the manifeſtation of the juſt one; and that we ſhould have tribulation and bondage, that we might prize our eaſe and liberty; and that we ſhould know ſin and the curſed effects thereof, for the manifeſtation of righteouſneſs, and the good effects thereof. And all theſe oppoſitions and contradictions proceed from the ſeed of the ſerpent aforeſaid, (that is) as to the offenſive part, but the defenſive lyeth in God and his elect. So it is very clear God created all things for his own glory, and the wicked for the day of wrath, &c.

Of God's decree in manifeſting himſelf on this earth by contraries.

SINCE by contraries all things are made clear,
Without contraries nothing can appear:

So

So had not God a devil ſent on earth,
We had not known his glory and his birth;
He caſt him down unto this earth below,
That we might ſee there was a God, and know
'Twas he that gave us firſt a being here,
And doth protect us by his ſpecial care:
So had we not been tempted for to ſin,
We had not known how righteous to have been.
But after we had eaten of the fruit,
Our eyes were open'd and we ſaw the root
Of righteouſneſs in ſplendor to appear,
And of curſt ſin more ſharper than a ſpear:
Then we by ſin was wounded to the heart,
And cleav'd to righteouſneſs to cure the ſmart.
And ſo by eating of the curſed tree,
Our eyes were opened and we could ſee,
God in his glory and a bleſt eſtate,
Which by our Saviour to our ſouls was brought.
But had not God permitted us to fall,
We had not known him, nor his power at all.
But after we had fallen down ſo low,
We both our God and happineſs did know:
So 'twas no chance or accidental thing,
We met the devil and did feel his ſting;
But he was ſent by the decree of God;
To be to us as a chaſtizing rod;
To caſt us down and bruiſe us on the heel,

And

And make us all the plagues of Egypt feel.
That we might prize a God ſo great and good,
Who to redeem us all, did ſhed his blood:
And for to make us our ſalvation prize,
He damns the devils all before our eyes:
So they are bruis'd and wounded on the head,
And we have life in ſeeing they are dead,
Thus in all things, and not in theſe alone,
Without contraries is no object known:
Then let that tongue from ſcripture ſilent be,
Which ſays that God did not things thus decree.

CHAP. III.

Of the devil taking upon him fleſh, and being mortalized.

QUESTION.

How did the afore mentioned ſerpent take upon him fleſh, and bring forth a ſeed or generation of reprobates, to oppoſe God and his elect.

ANSWER.

YOU muſt know that when he was caſt down on this earth, he had quite loſt his former purity, and inſtead thereof was full of nothing but ſubtilty and envy: but being of a ſpiritual ſubſtance, he was not liable to ſuffer death, and to be raiſed again to everlaſting torment: but his perſon appeared very glorious to the eyes of Eve, and his language

language very charming to her ears. And after the creation was finiſhed on this earth, he was ſaid to be the tree of knowledge ſtanding in the midſt of the garden of Eden: where it is ſaid to Adam and Eve, "Of all the trees "in the garden they might eat, but of the "tree of knowledge of good and evil they "ſhould not eat." But when Eve came to fix her eyes upon this bright ſerpentine tree, it had great influence over her; for you muſt know, that his bright ſplendid perſon was the tree, and his charming language and actions was the fruit, as it is written, "Eve-"ry tree is known by its fruit, and a good "tree bringeth forth good fruit, and an evil "tree evil fruit." And what was theſe trees but the perſons of men, and the fruit their words and actions.

Now the firſt aſſault that this ſerpentine tree made upon Eve, was to put her out of charity with what God had ſaid; which he did by his charming language and carriage: And as God had ſaid, "In the day they eat "thereof they ſhould ſurely die;" and he alſo ſaid, "They ſhould not ſurely die, but "ſhould become as gods, knowing good "from evil." And this inſinuation of the ſerpent was to delude Eve to permit him to enter into her womb. And it is ſaid, "That

" when ſhe ſaw the tree to be good for food,
" and to be pleaſant to the eye, and a tree
" to be deſired to make one wiſe, ſhe took
" of the fruit and did eat."

In that ſhe ſaw it to be good for food, was when he had told her what delightful effects it would bring for him to enter into her womb, ſhe did then believe it to be the pleaſanteſt fruit in the whole garden. And that ſhe ſaw it to be pleaſant to the eye, was in that ſhe ſo much admired the ſplendid appearance of his perſon.

And ſhe ſaw it to be deſirous to make one wiſe; i. e. he was the original author of all worldly wiſdom, eloquent language, and human arts and ſciences. So he had perſuaded her, that by his entering into her body ſhe ſhould be endued with the like reaſon, that ſhe was then void of; for neither Adam nor Eve in their firſt created ſtate had any reaſon at all in them, for if they had they would have diſtinguiſhed between good and evil, and have ſeen their own nakedneſs: But their nature was only divine faith, which had no ſenſe of any thinig that was evil, or any thing relating to worldly affairs; therefore they prized not the good, or any thing relating to heavenly affairs. So after ſhe ſaw it to be good for food, pleaſant to the eye,

and

and a tree to be deſired to make one wiſe, ſhe took and did eat: i. e. when ſhe was wholly overcome to believe all that this ſerpentine tree declared, and to ſubmit to all that he requeſted or commanded: that in a metaphorical ſenſe was called eating; as our Saviour ſays, except you eat my fleſh and drink my blood you have no life abiding in you. Which eating his fleſh, and drinking his blood, was only believing his doctrine, and ſubmitting and complying with his requeſts and commands.

Then it is ſaid, ſhe gave to her huſband, and he did eat: that is, ſhe deluded him to lye with her, as the ſerpent had deluded her, ſo they were both defiled alike. So this was not a Tree growing out of the ground, as ignorant men do vainly imagine, bringing forth ſomething like an aple, or an orange, or the like, and ſo eaten by Eve with her teeth as we eat our natural food, for our Saviour quite contradicts that in ſaying, that which goeth in at the mouth defileth not the party, and the like; and it is quite contrary to ſober ſenſe to imagine that a natural tree ſhould have the aforeſaid effects, or to imagine that a ſpiritual tree ſhould grow out of the ground in that manner:

and becauſe it is ſaid, that the ſerpent had more ſubtilty than all the beaſts of the field, therefore the ignorant do vainly imagine this to be a natural ſerpent, or beaſt, into which the Devil entered and ſpoke to Eve through his mouth: but to imagine that a natural beaſt ſhould be concern'd in any ſuch caſe, is certainly a very beaſtly or ſerpentine principle; but this happens through the blindneſs and ignorance of men, who for want of a right underſtanding of the ſcriptures, take the myſterious ſayings to be ſpoke in a litteral ſenſe, and the litteral ſayings in a myſterious ſenſe, and ſo arreſt the ſcriptures according to the ſenſe of there own curſed imaginations, who will rather believe that the Devil entered into the body of a natural ſerpent than into the body of Eve.

So now you muſt know, that after this ſerpent had entered into the body of Eve he died, and changed from his ſpirituality and angelical ſtate, and quickened again thro' all her undefiled nature, in all manner of uncleaneſs, and evil imagination: So her eyes were opened, and ſhe ſaw herſelf naked and fallen from her firſt ſtate of purity; ſo ſhe was moved with unclean luſts towards her innocent huſband, and ſhe gave to him and he did eat, as aforeſaid;

then

then God ſaid to the ſerpent, becauſe thou haſt done this, thou art curſed above all cattle, and above all the beaſts of the field, on thy belly ſhalt thou go, and the duſt of the earth ſhalt thou eat all the days of thy life. And now becauſe the beaſts of the field are mentioned here, thoſe ſerpentine men do further imagine this to be a natural beaſt; but as aforeſaid, that is only through ignorance, which proceeds from their father the Devil: But the meaning of the words is as followeth, That the beaſts of the field was then the vileſt creatures on the face of the earth, and their condition was very baſe in compariſon to Adam and Eve, but the condition of the ſerpent was far worſe than theirs, and he had been better to have been a beaſt, or that he had never had a being, than to have been what he was, therefore it was ſaid, That he was curſed above all cattle, and above all the beaſts of the field: and his was an eternal curſe, but I ſuppoſe none imagine that beaſts go to hell. Then it is ſaid, on thy belly ſhalt thou go: the meaning is this, that when this ſerpent was in his firſt ſtate of purity, he was ſaid to ſtand on his legs; but ſince his rebellion, he being caſt out from the preſence of God, and the knowledge of all heavenly

heavenly ſecrets, to remain in utter darkneſs to eternity, he is ſaid to be caſt on his belly: and as aforeſaid, when he was ſupported by the divine revelation of God, it might be ſaid, to be as legs on which he ſtood; but when that was with-held from him, he was ſaid to fall on his belly, never more to riſe in the knowledge of heavenly ſecrets, or the enjoyment thereof.

Then it is ſaid, The duſt of the earth ſhalt thou eat all the days of thy life: The duſt that he was to eat, is the gold and ſilver, and other riches of this world: and this was not ſpoke to him in particular, but to his poſterity likewiſe, to ſhew that the riches of this world were to be for their portion; ſo they ſhould have no part or portion in the kingdom of heaven; but they ſhould have large ſhares in the riches of this world, which is called the duſt of the earth: ſo it is clearly ſeen that they have got the greateſt part into their poſſeſſion, and that their chiefeſt delight conſiſteth therein: ſo it comes to be as their ſupport or daily food. So the word *eat* was ſpoke in a metaphorical ſenſe, tho' thro' ignorance it is taken in the literal ſenſe.

Then it is ſaid, I will put an enmity between thee and the woman, and between thy ſeed

ſeed and her ſeed; it ſhall bruiſe thy head and thou ſhalt bruiſe his heel. This was good news to Adam and his poſterity, but bad to the ſerpent and his poſterity: this enmity was to be on a ſpiritual account: that is, they ſhould never be reconciled in ſpiritual matters. And the ſerpent and his ſeed ſhould be for ever excommunicated from the communion of the ſaints, and the true worſhip of God, and ſhould continue in a ſtate of darkneſs, deſpiſing the elect for owning the truth; which things we ſee to be true, by daily experience. And this further ſhews, that it was the decree of God that this angel ſhould bring forth a ſeed or generation to oppoſe God and his elect, as aforeſaid; and that the ſeed of the woman ſhould bruiſe the ſerpent's head, the meaning is as followeth: As the ſerpent, by his ſubtilty beguiled the virgin wife, Eve, and ſo brought himſelf forth fleſh, and brought a curſe upon her and her poſterity: ſo to redeem them from that curſe, and to raiſe them to everlaſting happineſs; and the ſerpent and his ſeed to eternal miſery, God would enter into the womb of the virgin Mary, and ſo became the ſeed of the woman, and ſuffer death, and make ſatisfaction for all the tranſgreſſions of the elect; and in paſſing through death

death ſhould conquer and overcome that death, which otherways would for ever have kept all people in the grave, and ſo raiſe the ſeed of the woman; or elect ſeed to eternal glory, and the ſerpent and his ſeed to eternal miſery, which is called the ſeed of the woman, bruſing the ſerpent's head.

And that the ſerpent ſhould bruiſe the heel, the meaning is this, That he and his poſterity ſhould bear the government in this world, and ſhould have power to ſet up ſeveral forms of falſe worſhip, and to make laws to perſecute the elect (which are the ſeed of the woman) for not coming thereto, ſo that they may keep them in ſlavery and bondage whilſt they are in this world, which is called the bruiſing the heel. But now all thoſe proſecutions and evil reproaches, which the elect receive from the ſeed of the ſerpent, are no injury at all to them, if they do but rightly conſider thereof, but are, in a great meaſure for the ſetting forth the power and glory of God, and for the increaſing their zeal and peace of ſpirit in this world, and their glory in the world to come: For there is never that love, union, and zeal, amongſt the ſaints in the time of peace, as there is in the time of perſecution and tribulation

lation, as it is frequently ſeen; for tho' there is an external affliction yet there is an internal joy and tranquility which far exceeds it. So the bruiſing of the heel is nothing in compariſon to the bruſing of the head. So now you muſt mind, that this God who took upon him fleſh, and ſo became the ſeed of the Woman, was that tree of life which ſtood in the garden of Eden: and as the tree of knowledge became fleſh, and ſo brought a curſe upon Adam and Eve, and their poſterity, ſo the tree of life became fleſh in like manner, to redeem them from the ſame: and as by eating the fruit of the tree of knowledge they fell from their firſt ſtate of purity, ſo by eating the fruit of the tree of life they ſhall be raiſed to a far higher ſtate of glory than they were capable of before they fell: and without eating of that fruit they could never have been raiſed; as our Saviour ſays, except ye eat my fleſh and drink my blood ye have no life abiding in you: that is, except ye believe him to be that tree of life, and that he took upon him fleſh, and ſo became the ſeed of the Woman, and paſſed through death and Hell, and conquered them, and ſatisfied the law for our offences, and that by his free grace alone, without any merits

of our own we are washed from all our transgressions. I say, except we believe those things, when we hear them declared aright, we shall eternally perish.

And as Eve, by admiring the serpent, and submitting or complying to what he requested or commanded, was said to eat of the tree of knowledge and brought a curse upon her and her posterity; so they by believing of the doctrine of our Saviour, and complying or submiting to what he requests or commands are said to eat of the fruit of the tree of life, and are thereby redeemed from the same; for, note, as the offence, so was the satisfaction made: and as in Adam all died, so in Christ shall all be made alive; for God is a God of order, and not of confusion; therefore we ought to fix our faith upon an orderly foundation, and not to entertain such a confused faith as the reprebates do, neither indeed can we: for what is greater confusion then to believe this to be a natural serpent, a natural tree, and natural fruit, and eating by Eve as we eat our natural food, when it was a spiritual serpent tree and spiritual fruit, and eaten in a metaphorical manner! but what shall we say to ignorance, which knows not itself nor how it came to be; who, to clear himself from being counted a devil, brings

a poor natural beaſt to be concerned in ſuch a caſe, that it never was or could be capable of: but they will in time wiſh, that they had been beaſts themſelves, or that they had never had a being, rather than to have been what they are, when they ſhall find themſelves accurſed above all cattle, and above all beaſts of the field. But perhaps ſome cavilling ſpirits will ſay, That how could Adam and Eve, and their poſterity, be ſaid to eat of the fruit of the tree of life; when it is ſaid they were put forth of the garden that they ſhould not eat thereof? But that was a different way of eating to that in the precedent diſcourſe which would take me more time than my intentions here, for brevity ſake, will permit; neither is it at all material in this caſe to medle therewith. I ſhall therefore paſs it by, and leave thoſe that hold the negative greater than the affirmative, to grope ſtill in that horrid ſtate of ignorance, knowing that what have been ſaid already is ſufficient to carry him that hath a diſcerning eye thro' all places of ſcripture relating to this matter.

CHAP. IV:

Of the Seed of the Woman, and the Seed of the Serpent, after they became Fleſh.

QUESTION.

How is the Seed of the Serpent ſaid to be in the Forms of Men and Women, and who and from whence are the Elect mentioned in the precedent Diſcourſe.

ANSWER.

EVE ſaid, when ſhe bore Cain, ſhe had got a man from the Lord:—but that was an ignorant ſaying of hers; for Cain, who had his name according to his nature, which ſignifies Accurſed, was the very ſon and ſeed of the Devil; and he was the firſt devil in mortality, and was the father of all devils now in being, or that have been ſince his time; but Abel was the ſon of Adam and Eve, both one, the temporal and ſpiritual; and of the ſeed of faith, which is the divine nature of God therefore called the ſon of God: and where it is ſaid that God formed man of the duſt of the earth, and breathed into his noſtrils the breath of life, and he became a living ſoul:—That breath of life was of the divine nature of God, and that is that ſeed of faith that is now in all his elect, and that is the grounds of all truth, true doctrine,

or

or true worſhip that is now, hath been, or ever will be to the end of the world; and it is by the operation thereof that we know all that we do on a ſpiritual account, and it was by the operation and effects thereof that the true prophets wrought ſuch miracles in former days; and it was by the power of faith that God created all things, knows all things, and ſupports all things; therefore it is ſaid, that if you have faith as a grain of muſtard-ſeed, ye may ſay to a tree, Be thou plucked up and planted in the midſt of the ſea; and to a mountain, Be thou removed; and they ſhall obey you. But none have faith as a grain of muſtard-ſeed, ſays God, for he hath faith above meaſure, becauſe, as aforeſaid, he is the Author from whence all true faith originally proceeds; therefore he is infinite, but we are finite; ſo he hath power always to effect his will but we have originally none at all but what we receive from him; but then it is ſaid in proceſs of time, Cain brought of the fruit of the ground an offering to the Lord; and Abel brought of the firſtlings of his flock, and of the fat thereof; and unto Abel and his offering the Lord had reſpect, but to Cain and his offering he had not; and Cain was very wrath, and his countenance fell; and the Lord ſaid

unto

unto Cain, Why art thou wrath, and why is thy countenance fallen? If thou doeſt well, ſhall not thou be accepted, but if thou doeſt ill, ſin lyeth at thy door. But now we do not underſtand by theſe words the cauſe why Cain ſhould not be accepted as well as Abel, neither can we ſee by them wherein he did ill:—But the cauſe why he was not accepted, was, that he did not know the real effects or meaning of making an offering to God; neither did he believe ſincerely, without wavering, that God would accept thereof; and that which is not of faith, is ſin; and he being of the ſeed of the ſerpent, as aforeſaid, he had no true faith abiding in him, neither indeed did it belong to him to make an offering to God at all, but that he run before he was ſent, as many thouſands of his ſeed do in theſe our days, whoſe ways and his will be alike: but when he ſee he was not accepted, he was wrath with his brother, and he roſe up againſt him and ſlew him. So we ſee and read the ſame of his poſterity, that when they ſee the miracles that were done by the true prophets in former ages, which was a teſtimony that God had a reſpect to their prayers and offering which they made unto him, then thoſe curſed Cains would riſe up againſt the righteous Abels

Abels and perſecute them to death; ſo they do now, when it is in their power, and will do the ſame to the world's end: But when God ſaw the things that Cain had done to his righteous brother, he added to his curſe, which cauſed him to ſay, it was greater than he was able to bear, becauſe he was driven from the preſence of God for ever, and every one that met him would ſlay him: then God ſaid, Whoever ſlew him, vengeance ſhould be taken on him ſevenfold: and God ſet a mark upon him, leſt any one meeting with him, ſhould ſlay him; and what was that mark but the ſeal of reprobation, which was a worm knawing in his conſcience, that cauſed his countenance for to change; ſo that it was outwardly diſcerned that he had an inward grief; ſo that the reprobates, who were of the ſame ſeed, that would have been likely to ſlay him, did then pity him, and commiſſerate his condition. And he was driven from the preſence of the elect, in that he was driven from the preſence of God. And now this was a great tipe of what will be at the laſt day, that after his poſterity has taken it's fill in perſecuting and ſheding the blood of the righteous ſeed, whoſe blood will cry to God for vengance, as Abel's did, then

then God will come and judge them with a ſevere judgement, and drive them from his preſence, and from the preſence of all elect men and angels, there to remain in utter darkneſs to eternity, &c.

QUESTION.

Whence was Cain's wife; and whether ſhe was of the elect ſeed, or of the reprobate?

ANSWER.

It is ſaid Cain went into the land of Nod [which ſignifies a land of forgetfulneſs] and he knew his wife and ſhe bore Enoch. Now you muſt know that this wife of his was Adam's and Eve's daughter, for they had ſeveral daughters between Cain and Abel, that are not mentioned in wholly writ; for Eve was ſo extremely defiled after that ſerpent had beguiled her, that the ſeed of faith could not get any preheminence in her for ſeveral years, ſo ſhe was then full of nothing but unclean luſts and evil imaginations: So theſe daughters were all of the reprobate ſeed, becauſe that bore preheminence in Adam and Eve at the time they were begot and conceived, therefore they were conceived in ſin, and brought forth in iniquity: So theſe daughters were in the land of Nod likewiſe.

And

And Cain knew his wife, and ſhe conceived and bore Enoch, and he built a city and called it after the name of his ſon Enoch: which city was the firſt building that ever was in the world, and the ſeed of the ſerpent were the builders and contrivers thereof; and not only of that, but of all ſumptuous buildings, gay apparel, and all inſtruments for the performance of all human arts and ſciences: For Adam and Eve had no ſkill in ſuch matters till they were deluded to mix ſeeds with the ſerpent. So he that has the greateſt ſhare of the ſeed of the ſerpent, has the greateſt ſhare of ſubtilty and worldly wiſdom, as appears by thoſe of his lineage: as Jubal is ſaid to be the father of all ſuch as handle the harp and organ: and Tubal Cain he was the inſtructer of every artificer in braſs and iron work. So it is very clear, that all human arts and ſciences originally ſprung from that ſtock; for Faith never teaches things of that nature, neither can a perſon, by the ſtrength and effects of his reaſon, get ever the nearer to heaven, So pray mind the difference of theſe two ſeeds: It is ſaid, that Adam knew his wife again, and ſhe conceived and bore Sheth; for God, ſaith ſhe, hath appointed me another ſeed in the room of Abel, whom Cain ſlew:

and to Seth was born a ſon, and he called his name Enos; and then began men to call upon the name of the Lord. So it is very plain that Abel, Sheth, and Enos, were of a quite different ſeed to Cain; they did not mind building of houſes, cities, or the like, but they began to call upon the name of the Lord:—but we do not read that Cain's poſterity minded God at all in thoſe days.

But then it is ſaid, That the ſons of God ſaw that the daughters of men were fair, and they took them wives of all that they choſe: And theſe ſons of God were the poſterity of Adam, and of the ſeed of faith: and the daughters of men were the ſeed or poſterity of the fallen angel. So after theſe ſeeds were mixed by marriage, the ſeed of reaſon, or of the ſerpent got the preheminence, ſo that they were all full of uncleaneſs and curſed imaginations: So that God repented that he had made man, and it grieved him at the heart. But Noah was of the elect ſeed, therefore he found favor in the ſight of God, whilſt the others were deſtroyed by water, &c.

And now our Saviour gives a very clear demonſtration of the two ſeeds in the parable of the ſower, where it is ſaid, The kingdom

kingdom of God is like unto a good man, who ſowed good ſeed in his field, but whilſt he ſlept an enemy came and ſowed tares amongſt the wheat and went his way; but when the blade was ſprung and brought forth fruit, then appeared the tares alſo: then came the ſervants of the good man into his houſe to him, and ſaid, Sir, did'ſt not thou ſow good ſeed in this field, whence then hath it tares? He ſaid to them, an enemy hath done this thing: they ſaid unto him, wilt thou then that we go and gather them up? he ſaid unto them, nay, leſt in gathering them ye root up the wheat alſo; let all grow together till the harveſt, and in the time of harveſt I will ſay to my reapers, gather together firſt the tares, and bind them in bundles to burn them, but gather the wheat into my barn.

Then our Saviour proceeds, and giveth a ſhort interpretation of the parable, as follows: ſaying, He that ſoweth the good ſeed is the ſon of man, and the field is the world, and the tares are the children of the wicked one, and he that ſoweth them is the Devil; and the harveſt is the end of the world, and the reapers are the Angels, &c.

Now mind, he that ſowed the good ſeed is the ſon of man, who is God, by whom all things were made, as it is written; and without him was not any thing made that is made: and the good ſeed were the children of the kingdom, which children were Adam and Eve and their poſterity, and God's creating them, was called ſowing them; and the field was the world wherein he ſowed them, with an intention that they ſhould increaſe and multiply, as man doth his ſeed when he ſoweth it in the earth,

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diſcourſe

diſcuorſe that it is by the receiving of thoſe divine revelations that they are preſerved in their firſt ſtate of purity, as it is ſaid in the ſcripture, meaning ſome great myſtery belonging to our Saviour: which things, it is ſaid, the angels deſired to know; ſo theſe things being revealed to them as aforeſaid, and they being the ſervants of the houſehold of God, they came to God, and ſaid, did'ſt not thou ſow good ſeed in thy field? whence then had it tares: the meaning of the queſtion is this, that ſeeing God created only Adam and Eve on this earth, who were the good ſeed, from whence came the ſerpentine ſeed, which were the tares, ſo they being the reapers, they would have been for plucking them up or deſtroying them, but God ſaid, nay leſt in gathering them ye root up the wheat alſo: ſo God would not have them deſtroy'd till the time of harveſt for the work was not then finiſhed for which they were ſent. And leaſt, ſaid God, in gathering them ye deſtroy the wheat alſo: that is, the ſeeds was ſo mixed that they could not be ſeperated but by death, ſo they could not deſtroy the one without deſtroying the other, therefore God ſaid, let all grow together till the harveſt, and in the time of harveſt I will ſay to my reapers, gather together firſt the tares and bind them in bundles to burn them

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them

them, but gather the wheat into my barn, viz. At the day of judgement; which is the time of harveſt, then the Lord Jeſus will deſcend from heaven, with his mighty angels in flaming fire, who are the reapers, rendering vengeance to them that know not God, and obey not the goſpel of our Lord Jeſus Chriſt, who are the tares; and he he will ſay to them on his right hand, (i. e. the wheat) Come ye bleſſed of my father, inherit the kingdom prepared for you before the foundation of the world. Then will this parable be made manifeſt, both to the wheat and the tares, when the one ſhall be received into an everlaſting kingdom of glory, and the other caſt into that everlaſting fire prepared for the devil and his angels, &c.

But now I would not have any to miſtake me, and think that I hold it was the chief purpoſe of God in creating this angel, that he might, or ſhould act wickedly and be damned; for the chief purpoſe of God in creating him was, that he ſhould be as an inſtrument in his hand to make his power and glory manifeſt upon this earth: neither do I hold with ſome that are called Calviniſts, and others, that ſin is the work of God, or that he doth act ſin, or force

others

others ſo to do: but I hold ſin to be the voluntary act of the Devil. So, though it was decreed that our Saviour ſhould ſuffer death, yet I do not hold that God put him to death, or compelled others ſo to do; neither were they ever the more excuſable becauſe it was ſo decreed: neither was Pharaoh ever the more excuſable for God's ſaying, That for that purpoſe he raiſed him up and hardened his heart, &c. For we muſt conſider that God's prerogative power is above all law, ſo he ordereth all things for the augmentation of his own glory and the good and benefit of his elect: ſo it is not for us to ſay, could not God have manifeſted his glory on this earth without ſending the Devil down amongſt us, or have created a world of Saints, and have let none been damned; for if he could, what is that to us? ſhall the thing formed ſay to him that formed it, why haſt thou made me thus?—Hath not the potter power over the clay, of the the ſame lump to make one veſſel for honor, and another for diſhonor? What if God, willing to ſhew his wrath, and to make his power known, endeavoureth with much long ſuffering the veſſels of wrath, filled for deſtruction, that he might make known the riches of his glory upon the veſſels of mercy, which he had

had before prepared unto glory. For we ſee that all things are ordered by the prerogative power of God, as aforeſaid; I ſhall therefore ſpeak more fully to this point in the ſubſequent diſcourſe.

CHAP. V:

Of Free-Will, and the Fall of Adam and Eve, more fuller demonſtrated.

QUESTION.

What is Free-Will, and how far doth it extend?

ANSWER.

AS to the thing called free-will, held forth by many people now-a-days, it is certainly the greateſt piece of witchcraft in the word. Firſt, they hold that when God created Adam and Eve, he gave them full power in themſelves to ſtand or fall, or to choſe good or evil: and they hold likewiſe that God did deſire that they ſhould ſtand: and they hold that the ſerpent had no power to tempt them but what God permitted him: and they hold likewiſe that God knows all things, paſt, preſent, and to come; and that he hath a prerogative power to command both the thoughts, words, and actions of men, angles, and devils, according

cording to his will and pleaſure: which if it be ſo, how came they to fall? why ſay they, by adhearing to the Devil, but if they had power to reſiſt the Devil, and God had told them that they ſhould die if they adhered to him, why did they not make uſe of that power? why ſay they, they wanted will and inclination; and from whence ſhould they have had a will and inclination but from God: and likewiſe, if God know all things to come, he muſt know how they would act when and before he created them; which if he did, is any one ſo bewitched as to believe, that God would create a perſon and will, or purpoſe him to do that which he knew that he could not, or would not do, before he created him. No, certainly; if God had not been willing it ſhould have been ſo he would have premitted it by giving them more ſtrength to have reſiſted the Devil, or the Devil leſs ſtrength to have tempted them. Therefore it is plain it was by God's permiſſion, and if by his permiſſion, then he was willing it ſhould be ſo: for what is permitting a thing to be done, but willing it to be done: here lieth the miſtake, God doth permit things to be done which are contrary to his divine nature, but not contrary to his will. And the cauſe why he doth permit things to be

done contrary to his divine nature, is, that in the beginning he did decree it to make all things manifeſt by contraries, as aforeſaid. As many people put black ſpots upon their face, not becauſe black faces are delightful to the eyes of white people, but as it is altogether to the contrary, it makes the white face appear more beautiful. Not that I do hold that ſin, or the knowledge thereof doth augment the glory or righteouſneſs of God, or make it more ſplendid than it is in itſelf, but that it doth make it more viſible to our comprehenſion. So tho' it is contrary to God's divine nature to act or entertain ſin, yet he was willing it ſhould be acted, otherways he would prevented it. And why did he permit ſin to be acted, but to lay as a black circle about his white righteouſneſs, that it might cauſe it to appear the more glorious, as a black ſpot upon a white face. And why did he ſend a wicked Devil amongſt us to act all manner of cruelties, but to make us know and prize a juſt God full of mercy. And why did he ſuffer us in our firſt parents to fall ſo low as to look into hell, but that we might thereby know from whence our ſtrength came, and know and prize heaven, &c. But now God did not ſuffer Adam and Eve to fall, that they, or any of

of their poſterity might thereby incur damnation, as ſome do vainly imagine: But he did rather, as a ſkilful phyſician, who had an antidote which cured all manner of deſperate diſtempers, and he coming to a little village had a mind to make known his ſkill, and the wonderful effects thereof, but the people ſought not after him, neither did they mind him at all, ſo he contrived a way, and by an infectious engine brought upon them a moſt deſperate diſtemper, which when they felt the anguiſh thereof, they feared it had been mortal: But then the doctor gave them of his antidote, and they willingly received thereof, ſo found their diſtemper in a moment carried off, and themſelves to be in a far better ſtate than before the diſtemper ſeized them. So they were mightily amazed, and ſtood in admiration to ſee the wonderful effects thereof, and they fell down before the doctor to return him thanks and praiſe for the wonderful advantage they had received: And the nature of this wonderful medicine is ſuch, that all the poſterity of thoſe people that were firſt cured, ſhall be cured of all diſtempers to the end of the world by the virtue therof. So in this manner God might be ſaid to act as a faithful phyſician, and this world to be as a village in his ſight,

and the people therein were Adam and Eve, and God being of ſuch infinite power and glory, was minded to make it known to them and their poſterity; but they being in a ſtate of innocence and ignorance, ſo as they knew no evil they prized not the good, and as they knew not what it was to be damned, they valued not being ſaved; therefore they never applied themſelves to God for his mercies: ſo God had prepared an infectious engine which was the Deivl, who by beguiling of Eve brought upon her and her poſterity all the plagues of this world, and the fear of eternal damnation in the world to come, which was as a moſt deſperate diſtemper: but then he gave them an antidote, which was the promiſe; that the ſeed of the woman ſhould bruiſe the ſerpent's head; which immediately took away the fear of eternal damnation, and gave them an aſſureance of everlaſting life, which was then made known to them, and ſo cauſed them to fall down and worſhip and adore him for the greatneſs of his mercy towards them.

So they valued not all the temporal plagues, which were asa ſmall ſymptom of the diſtemper, but counted them as nothing in compariſon to the great joys of the world to come. So by the effect of the aforeſaid

remedy

remedy, all the ſeed according to the ſpirit, who are the ſeed of faith, ſhall be redeem'd from eternal damnation, and cured of all their ſpiritnal diſtempers to the end of the world, as it is written, though their ſins are as red as ſcarlet our Saviour will make them as white as wool. So God did not ſuffer them to fall that they might never riſe more, but that they might be made ſenſible from whence their ſtrength came, and of the prerogative power of God; of which they were not ſenſible before: ſo it was requiſite that we ſhould fall to be raiſed, and die to live, and ſtumble to mend our pace, and the like. But as for the ſerpent and his poſterity, they were not wounded in this manner, therefore ſhall have no advantage by this remedy, for he brought his diſtemper into the world with him, therefore muſt carry it out again ſo he is incureable, &c. But now here lyeth the caſe of free-will, that as all men ſince the fall do participate of two ſeeds, ſo there are two wills in man, that is, a will to act rightouſly, and a will to act wickedly; and the elect have a free-will in them to act righteouſly, and to be ſaved; but not to act wickedly, and to be damned, and the reprobate has a free-will to act wickedly, and to be damned, but not to act righteouſly, and to be ſaved. Therefore it

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s ſaid a man that is born of God ſinneth not, for the ſeed remaineth in him that he cannot commit ſin. But as to the reprobate, it is ſaid, they are of their father the Devil, and his works they will do, and that they were of old ordained for damnation; but not that I hold that any can live without ſin. But the ſin which the elect cannot commit, is the ſin againſt the holy ghoſt, which is unpardonable, both in this world and in the world to come. That is, to diſpiſe the true doctrine of God, by calling it hereſy, deluſion, or a lye, &c. Which things the reprobates do when they hear it declared; but the elect are preſerved from it by the ſeed of faith, which is the ſeed that remaineth in him, ſo that he cannot commit ſin; and inſtead of diſpiſing it is always in a readyneſs to imbrace the ſame, with a bundance of joy and ſatisfaction. Though I cannot ſay, but that the reprobates may act very righteous in ſeveral reſpects, viz. As to the righteouſneſs of the law, and live very temperately, and do juſtice between man and man: and by exhorting of others, may be a means to cauſe them to do the like, as many do in our days, who pretend themſelves to be meſſengers, or miniſters of God, without a commiſſion from God for the ſame; who ſay, as the young man in the

the goſpel, that they have kept all the commandments from their youth and upwards: but when our Saviour told him what he had further to do, he went away ſorrowfull. The ſeed of the ſerpent having the preheminence in him, he had no free-will to obey Chriſt: ſo they, when they hear the truth declared go away ſorrowfull; otherwiſe, if it be in their power, they will deſpiſe and perſecute the true meſſengers of God, for declaring the ſame. but perhaps ſome will ſay, by this doctrine thoſe that be of the ſeed of faith may act all manner of wickedneſs, and value it not, becauſe they pretend they have a remedy always at hand, that is, by faith in Chriſt their ſins ſhall be waſhed away, though they are never ſo great, or never ſo many, the ſin againſt the Holy Ghoſt excepted. and in one ſenſe I muſt acknowledge this ſuppoſition to be true, for he that is really enlightened by the true doctrine of God, doth not refrain from any ſin out of fear of being damned, the ſin againſt the Holy Ghoſt excepted: for here lyeth the difference betwen the elect and the reprobate; the one refrains from ſin out of fear of being damned; but the other refrains out of pure love and honour to God, becauſe they know it to be contrary to his divine nature; tho

ſince

ſince they do all perticipate of the ſeed of the ſerpent they may all be guilty of ſeveral errors; but then, through the ſeed of faith in them, they ſee all ſin to proceed from the Devil, and to be enmity to God. And this ſeed of faith ſympathiſing with God's divine nature, it doth cauſe them to abhor and forſake the ſame, and flee to Chriſt for refuge, with a full aſſurance of a free pardon; ſo by the deeds of the ſpirit they mortify the deeds of the fleſh, and live. So the elect do act righteouſly, and refrains from ſin, out of a free-will, but the reprobate does not; for that which is done out of love is done by a free-will; but that which is out of fear, is rather through compulſion: ſo where the ſeed of faith hath the preheminence, the will is no more free to act wickedly to be damned, nor no more free to act righteouſly to be ſaved. Where the ſeed of reaſon hath the preheminence, and where the ſeed of faith hath the preheminence, the Devil is in bondage: and where the ſeed of the ſerpent hath the pieheminence, the ſeed of faith is in bondage to the Devil, &c. So there is a continual war, or ſtriving between the two ſeeds, till a victory is obtained on the one ſide or the other; which cauſed St. Paul to ſay, that he had a law in his members waring

waring againſt the Law of his mind, working all manner of concupiſcence. So theſe two wills in man are as two men chained together, and the one inclined to go one way, and the other another way; but the one being ſtronger than the other, he draws the weakeſt away, and he becomes captive, whilſt the other is Free, &c.

CHAP. VI.

Objections which have been brought by many people againſt this doctrine anulled, and a further proof of what hath been ſaid.

QUESTION.

Is not God charged with Injuſtice, by ſaying a man is conſtrained to act wickedly through his own natrue, and damned for the ſame.

ANSWER.

NO, not in the leaſt; for though I do hold that all things are ordered by the decree and prerogative power of God, yet I do not hold, that God did decree the angel aforeſaid to be damned, before he, thro' his pride and rebellion had juſtly deſerved it: neither do I hold that God forced him to rebel, but as aforeſaid, he left him to himſelf ſo his nature changed into impurity: From thence, in the original, proceeded all ſin and wickedneſs. So for his pride and rebellion God deſervedly paſſed the ſentence of damnation upon him and his ſeed, but

upon no others. Neither was there any more than one angel that rebelled againſt God originally: For where the ſcriptures mention angels that rebelled, or were caſt down from heaven, in the plural number; it is with relation to his ſeed, that was proceeded, or was to proceed from him, which are as the ſands of the ſea for number; for whom there is no redemption, neither in this world, nor in the world to come: Becauſe, as aforeſaid, they are of the ſeed and nature of their father the Devil, and his works they will do; and it is not in their power to change their own natures, neither will God change it: But as it is written, 'he hath blinded their eyes, and hardened their hearts, leaſt they ſhould turn to him and he ſhould heal them, &c. So in that their father the Devil deſervedly for his rebellion was caſt out from the preſence and favour of God, never more to be received in. So they were all as deſervedly caſt out in him as one perſon.

QUESTION.

Why is it ſaid, That God willeth not the Death of a ſinner, but rather that he wou'd turn from his wickedneſs and live: And that he would that all men ſhould come to the knowledge of Truth.

ANSWER.

THOSE ſinners that God hath ſo great reſpect

ſpect for, are as followeth: Our Saviour ſaid, he came not to call the righteous, but ſinners to repentance: and that the whole need no phyſician, but thoſe that are ſick: and he came to ſeek thoſe that were loſt, &c. Now our Saiviour makes a diſtinction, that is, ſome he came to cure, and ſome he did not: ſome he came to ſeek, and ſome he did not: ſome he came to call, and ſome he did not, &c. But amongſt all the reſt, he came not to call the righteous, but ſinners to repentance. But I hope there is none ſo ignorant as to believe, there were a ſort of people in being at the coming of our Saviour who were ſo righteous, that they had done nothing of which they had cauſe to repent: for at his coming he found no true faith upon the earth; becauſe, after all the true Prophets were extinguiſhed, who were under the worſhip of the law, there was no true object to pin their faith upon, till the coming of our Saviour: therefore all peopls were then in a ſtate of blindneſs and ignorance, till he came, who was the true way and light: But thoſe whom our Saviour here calls righteous, were the greateſt ſinners; and the cauſe why he calls them ſo was, becauſe they lived very ſtrictly up to the worſhip, or the righteouſneſs of the law, hoping thereby to attain ſalvation; therefore counted

themſelves whole, ſo needed no phyſician; and themſelves not to be loſt, therefore ſought not after the true way. But as for the wicked, whom he came to call to repentance, they counted all the cerimonial worſhip and righteouſneſs of the law, and their own ſelf-righteouſneſs as weak and beggarly elements, and of no value, whereby to attain ſalvation. And they ſaw themſelves to be out of the way, therefore ſought after the true way: and they ſaw themſelves to be fallen, therefore cryed out for a ſaviour: and they found their ſins to be nauſious and burthenſome to them. So our Saviour ſays, All ye that are weary and heavy laden, come unto me and I will give you reſt: which was the ſame with God's ſaying, That he willeth not the death of a ſinner, but rather that he would turn and live: which words were as ſweet invitations and encouragements to the elect loſt ſheep, who fell in Adam, but not to thoſe who fell in the ſerpent. But here lyeth the difference between an elect veſſel and a reprobate:——

The elect, if he never hear the truth declared, he lives all the days of his life in a ſtate of blindneſs and ſlavery; for they cannot cloſe in with any falſe worſhip for any continuance, to receive any ſatisfaction or content thereby: But the repobate fixeth according

according to the curſed imagination of his ſeed, and continues therein, in oppoſition to God and all true doctrine, boaſting that he ſits in the ſeats of the apoſtles and diſciples of our Saviour, as the Jews boaſted they ſat in Moſes's ſeat, ſo think themſelves righteous, when they are the greateſt ſinners, and think themſelves wiſe, when they are the greateſt fools, who have a great ſhow of godlineſs, but not according to knowledge: who like the proud Phariſees, boaſt and extol themſelves above the poor deſpiſed Publicans; and thank God that they are not as they are, tho' they are in a far worſe condition; tho' the poor publican's ſins may be great, ſo that they dare not lift up their eyes to heaven, but do ſee themſelves to be in a fallen or loſt condition. Such are thoſe that want a phyſician, and thoſe ſinners who our ſaviour came to call to repentance. So it is ſaid, God would not break the bruiſed reed, or quench the ſmoaking flax; and that he would that all ſhould come to the knowledge of truth. And in other places it is ſaid, That he blinded their eyes, and and hardened their hearts, leſt they ſhould be converted, and he ſhould heal them, &c And the deſciples of our Saviour aſked him Why he ſpake to the Jews in parables? becauſe, ſaid he, To you it is given to know the

the myſteries of the kingdom of heaven, but to them it is not given. And now, for want of a right underſtanding of theſe, and ſuch like places of ſcripture, there are as many different opinions amongſt the people of this world, as there are different faces: But to him that hath a right underſtanding of the two ſeeds, all places of ſcripture are eaſy; for as there are two ſeeds there are two alls. So where it is ſaid, that God would have all men come to the knowledge of truth, it is meant the ſeed of faith only, and where it is ſaid, he hath blinded their eyes, and that it was not given for them to know the myſteries of the kingdom of heaven, &c. It is meant the reprobate ſeed only, as the ſcriptures are very full to prove, to thoſe that know what they read.

QUESTION:

Did Chriſt die for all People?

ANSWER.

For all the ſeed of Adam he died, but not for the ſeed of the ſerpent, who are all devils in the forms of men and women; who were thoſe whom Chriſt ſaid he came not to call to repentance: who were the ſame in effect as if he had ſaid, they could not repent, therfore he came not to ſave them: and if he came to ſave thoſe who were not ſaved; that

that is, as if the word of God had taken none effect, or as if God could not effect his will; or as if Chriſt died in vain, &c. But what a ſtrange thing is it for men to imagine that God ſhould know all things to come, and yet ſhould ſend his only ſon to die for a company of reprobate devils, who ſaid he had a devil; and deſpiſed him in ſo groſs a manner as they did, and afterwards to perſecute him to death: which things God muſt certainly know before he ſent him, if he know all things to come. And Chriſt ſaid, that he prayed not for the world, but for thoſe that God had given him out of the world; and that he had loſt none but the ſon of perdition, and that he came not to bring peace, but a ſword; and to ſet the father againſt the ſon, and the ſon againſt the father. And in other places it is ſaid, he came to bring the glad tidings of peace, The meaning is this, that he came not to bring peace, but a ſword to the reprobate: that is, his doctrine ſhould be as a ſword, piercing through their conſciences; and likewiſe, they not underſtanding the true ſenſe thereof, it ſets them all at variance, and breeds great animoſities amongſt them, as we ſee daily great wars and bloodſhed amonſt them; of which, their blind religion is the original cauſe.—But to the elect he

came

came to bring the glad tidings of peace, which I, with thouſands more, do experience to our great peace and joy in this world, and the aſſurance of eternal happineſs in the world to come. And he came to ſet the father againſt the ſon, and the ſon againſt the father. That is, the father may be an elect veſſel, and the ſon a reprobate; or the ſon an elect, and the father a reprobate, which often happens: ſo when the elect ſon heareth the truth declared he cloſeth therewith, but the reprobate father deſpiſeth it, and likewiſe the ſon for embracing it. So it is very clear that our Saviour came not to ſave all, for if he had, he came to bring peace to all, and a ſword to none; and not to have ſet the father againſt the ſon, but to have reconciled them both in one. So it is ſaid, as in Adam all died, ſo in Chriſt ſhall all be made alive: that is, all that died in Adam were his poſterity of elect perſons only; but the ſeed or poſterity of the ſerpent did not die in Adam; but their death or fall was in heaven, therefore they ſhall have no advantage by the death of Chriſt. So where it is ſaid, that Chriſt died for all; it is meant all the ſeed of Adam only, who do believe his doctrine when they hear it declared, but not for the ſeed of the ſerpent, that can never believe it, but always deſpiſe it when declared aright. Queſt

QUESTION.

Why is it ſaid that Faith comes by hearing the Word of God, &c.

ANSWER.

THE true meaning is as followeth: that is, tho' a perſon be of the elect ſeed, yet he cannot be ſaid to have faith till he hears of a true object to pin his faith upon, for he will not build upon the ſands, as the reprobates do: and the ſeed of faith that he had from the creation, lyeth dead as the grain of wheat in the ground, till God caſteth forth the bright beams of his ſun-ſhine glory, and the ſweet dropping ſhowers of his bounty and benevolence, which is his true doctrine held forth by his miniſters or meſſengers; which in a metaphorical ſenſe is called ſeed likewiſe; for our Saviour ſpoke two parables of the ſower and the ſeed, in the one he counts the elect the good ſeed, and the reprobate the bad ſeed, & the world the field. But in the other the word of God is ſaid to be as ſeed, the ground wherein it is ſowed the hearts of men and women; and as the bright beams of the natural ſun, and the pleaſant dropping ſeaſon, by a pleaſant ſympathetical and harmonious quality do cheriſh the natural grain and cauſe it to ſpring up and bring forth fruit: ſo the true doctrine of God ſympathizeth with the ſeed of faith in the hearts of man, and ſo cauſeth it to ſpring and bring

forth fruit, in ſome ſixty, and in ſome a hundred fold; ſo in that ſenſe it may be ſaid that faith comes by hearing.

QUESTION.

Why was the Goſpel in the primitive time ordered to be preached to all People, if it be impoſſible that thoſe that are of the reprobate ſeed, or of the ſerpent, ſhould believe?

ANSWER.

THE two ſeeds being ſo mixed together by marriage and procreation, it was impoſſible to preach to the one and not to the other, and it was requiſite that there ſhould be means offered to all; ſo that he that doeth not his duty, may not have the excuſe to ſay, he never was told what his duty was: for it will be ſaid to the damned at the laſt day, Since you heard the Goſpel preached as well as others, why did you not believe? but thro' your own curſed ſeed and nature, which was from your father the devil, you deſpiſed both the truth and my true meſſengers, for declaring the ſame; and in that you deſpiſed them, you deſpiſed me. So the Goſpel being preached to all, it becomes a ſaviour of life unto life to the elect, and a ſaviour of death unto death to the reprobate: and tho' a perſon be of the ſeed of faith, yet, as aforeſaid, if he never hear the truth

truth declared, he lives all the days of his life in a ſtate of ſlavery and ignorance, becauſe he will not build upon the ſands, as the reprobatas do; yet tho' he die, and never hear the truth declared, if it were ſo, that he had ſo large a ſhare of the ſeed of faith that he would have believed it if he had heard it, the ſecret knowledge of God is ſuch, that he will know that at the laſt day, and he ſhall be ſaved by election and the free grace of God, but it is always beſt with the reprobate when they do not hear the truth declared, for they then enjoy their peace of conſcience; but they hate the light becauſe their deeds are evil; ſo it was requiſite that the goſpel ſhould be preached to all, for the manifeſtation of the power and glory of God on this earth, in his revealing himſelf to the elect, and concealing himſelf from the reprobate; and for the enlightening of the elect, that they may ſee the greatneſs of the mercies of God towards them, and be encouraged to draw near to him, and patiently to undergo all that ſhall be laid on them here for his ſake, that they may enjoy their peace here, and their joy may be the greater in the world to come: ſo it is ſaid, to be as a ſaviour of life unto life to them, but it is, as a ſaviour of death unto death to the reprobate, becauſe it brings a check and

a terror upon their conſciences, by diſcovering their falſe traditional worſhip, and their non-commiſſionated miniſters, &c. For where light appears, it ſhows that perſon ought not to take upon him to be a miniſter or meſſenger of God by tradition from other men's words or writings, without being indued with the ſame ſpirit or power of faith, by which they were wrote; as many thouſands do in our days, without any commiſſion from God for the ſame, who are as ignorant of the myſteries of the ſcriptures as a ſucking child: and it ſhews that they ought not to perſecute others for matters of conſcience, relating to religion, as they do, when it is in their power. And now theſe things, with ſeveral others of this nature, being things that the ſeed of the ſerpent greatly delight in, when the light appears it ſhows them to be groſs errors; therefore they are for ſtriking it out: but it being protected by the divine providence of God, it is not in their power ſo to do. So tho' men's election conſiſteth in the prehemineence of the ſeed of faith only, yet it was requiſite that the goſpel ſhould be preached to all people, for the cauſes aforeſaid; and tho' perſons are ſaved by election only, yet a perſon is no ſaint till he hears the true doctrine of God declared, and is confirmed

therein

therein by faith: for there will be a great difference in the kingdom of heaven between the glory of one that is saved by election, and the glory of a saint, for they will all differ in degrees of glory in the eyes of God; as one saint differeth from another, &c.

QUESTION.

If Men are elected as aforesaid, how cometh it to pass, that two elect persons beget a reprobate Child; or that two reprobates beget an elect Child, which often happens?

ANSWER,

You must know, that as all men since the fall of Adam do participate of two seeds: so where the seed of faith has the preheminence in a person, so far as to carry him to lay hold on Christ by faith with an assurance of a pardon of all his sins, and to stand up in defence of the true doctrine of God, whenever there is occasion, and so to continue to the end of his life, he is counted for the good seed; tho', as the elect do all participate of the seed of the serpent, it will at some times cause evil motions to arise: so for a time the seed of the serpent may have the preheminecce in an elect vessel, as it had in St. Peter, which caused our saviour in effect to call him devil; so in a reprobate good motions of faith may arise, whereby they

they may come to be numbered amongſt the ſaints, as Judas was, who was a devil: So that ſeed that hath the preheminence in the parents at the time that the child is begot and conceived, that ſeed ſhall bare the preheminence in the child when it comes to maturity; and ſo it comes to be elected or reprobated, according to the preheminence of the two ſeeds, as aforeſaid.

QUESTION.

Since there are ſeveral Degrees of Glory in Heaven, doth not that cauſe ſome Diſſatisfaction to thoſe that come there.

ANSWER.

No, in no ways, becauſe the nature of the ſeed of faith, ſimply conſidered, is all divine ſatisfaction in itſelf, which will be then without any ſenſe of, or deſire to any other ſtate of glory then what it will then poſſeſs; ſo they will have all full ſatisfaction, for their nature will be ſo, that they cannot be otherways, tho' they will all differ in degrees of glory in the eyes of God, as one ſtar differeth from the other, ſo likewiſe will there be difference in degrees of torments amongſt the damned, according to their enmity and averſneſs to truth, whilſt they are on this earth; which things will be made manifeſt at the laſt day,

when the elect ſhall ſtand on the right hand of Chriſt, and the reprobate on his left: and he ſhall ſay to the reprobate, depart ye curſed into everlaſting fire prepared for the Devil and his angels, and to the elect, come ye bleſſed of my Father inherit the kingdom prepared for you before the foundation of the world; then ſhall all thoſe blind free-willers and thoſe that pretend to make out an election and reprobation out of the imagination of their own brain, by which they make God both the author and actor of ſin, find that they were all reprobated in their father the Devil, and that they were the angel for whom the everlaſting fire aforeſaid was prepared, and as they were the ſons and ſeed of the Devil, therefore were they called his angels, and as he was caſt down from Heaven; and they proceeding from him as aforeſaid, they were therefore ſaid to be angels caſt down from Heaven, never more to have any right or title thereto, but but are reſerved in chains of utter darkneſs from the knowledge of all Heavenly ſecrets, till the judgment day, then to be caſt into the everlaſting fire aforeſaid; then ſhall they find that all thoſe bitter perſecutions, falſe reports and evil reproaches, that this doctrine and thoſe that have declared the ſame, have ſuffered through their means, ſhall be as

fuel

fuel added to the fire to increaſe their pain, and they ſhall then find that they were not of the ſeed of Adam, but of their father the Devil as aforeſaid, and that it was curſed blaſphemy in them to diſpiſe this doctrine, wherein we do aſſert that it is only the Devil that ſhall be damned, and that there is no redemption for him or any of his poſterity, and that they are all devils in mortality, as was Judas that betrayed Chriſt, as they would have done if they had lived in his days, and had the like oportunity; and then ſhall the elect reap the fruits of their weary journey in the fleſh, and ſhall ſit down with joy and triumph before the throne of grace; and as all the evil actions of the reprobate, ſhall be brought freſh into their memory, and ſhall be as fuel added to the fire to increaſe their pain: ſo all their good actions, if ever they did any, ſhall be whiped away as if they had never been acted; ſo all the good actions of the elect, that is their ſufferings for the truth and their ſtedfaſtneſs therein. And thoſe divine motions of faith which cauſeth them firſt to underſtand what truth is, and afterwards to ſtand up in the vindication thereof; the ſenſe of thoſe things ſhall daily ariſe with freſh ſupplies of moſt pleaſant and unexpreſſible raptures of joy and bliſs, which ſhall be as fuel added to that Heavenly

venly fire which will then always burn in their celeſtial bodies, with all manner of raviſhing joys to eternity: but as for thoſe evil actions, that they may have committed through the frailty of the fleſh; they ſhall then be all done away, as if they had never been committed; then will be fulfilled that ſaying of ſcripture, that is, to him that hath ſhall be given, and from him that hath not, ſhall be taken away, even that which he ſeemeth to have; that is, he that hath faith to overcome his reaſon, abundantly more ſhall be added, in ſo much that their nature will be all divine faith, and all the corruption of their nature which proceedeth from the ſerpent, will be quite taken away, but he that hath ſo little of the ſeed of faith that the ſeed of the ſerpent overtops it, he is ſaid to have no faith, neither hath he improved his talent: ſo that which he ſeemeth to have is taken away; that is, all the good motions, as thoughts, words or actions, which have riſe in him thro' that ſeed of faith which he had, ſhall be all done away, as if they had never been, &c.

The CONCLUSION.

THUS I have, according to my Intention, given a ſhort and candid deſcription of ELECTION, REPROBATION, *and* FREE-WILL: *Of the right Devil, and his Form and Nature.—But as aforeſaid, not out of deſign to gain Applauſe, or out of any mercenary Ends: But my real intention is out of pure love to the Saints and the Elect, hoping thereby to add a little to the ſtrength of their Arms, that they may be ſomething the more impowered to withſtand the fiery Darts of the Devil, tho' this I do know, that whenever this ſhall happen into the paw of the Serpent, he will be for rending it in pieces, and will eſteem it more fit for the fire than to be expoſed to the Public.—But that will be no detriment or diſadvantaek, but rather an Advantage or Addition of Luſtre to the Doctrine herein contained: For if it ſhould be eſteemed by the ſeed of the ſerpent, that would be as an undeniale teſtimony that it is falſe, becauſe they never eſteem the truth; tho' I muſt confeſs, the work is very ſhort, and this is a Subject on which much might have been ſaid: but as for thoſe Texts of Scripture, which in the Eyes of the Ignorant ſeem the moſt to contradict this Doctrine of the Devil's becoming Fleſh: that is, about the Devil that afflicted Job, and the Devil that tempted our Saviour, and the Devils that our Saviour and his Apoſtles*

and

and Diſciples caſt out of ſeveral People, and the Grounds and Power of Witchcraft, Inchantment, and Nercomancy, &c. is all interpreted already in ſome other Books of this Nature, therefore I have not medled therewith; and deſcription of the place of Heaven, and the place of Hell, and of the true God and his true worſhip and of all other things material for Man to know, is likewiſe given in the aforeſaid Books, but tho' this work is but ſhort yet he that ſhall come rightly to underſtand the true Grounds hereof, will ſoon come to a knowledge of all other points material to his Peace and Satisfaction here, and his aſſurance of everlaſting Life in the World to come; ſo knowing this to be ſufficient to enlighten the diſcerning Eye, and that to enlighten the undiſcerning it is altogether impoſſible,—I ſhall therefore deſiſt.

FINIS.

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